

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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AN HEROIC AND ELOQUENT APPEAL.

THE *Deseret News* of July 2, 1885, publishes, under the above heading, the following written statement under oath, read by Bishop F. A. Brown, of Ogden, to the First District Court, on the 30th of June, on which day the Bishop was arraigned under the Edmunds law:

If the Court please:

Notwithstanding I have able counsel to plead my cause, I am happy to have the privilege of speaking a few words in my own defense. I descended from the old Puritan stock of the New England States—the land of early piety and steady habits. My forefathers bravely fought and bled during the ever memorable period of the American Revolution, which brought our National Independence, and bestowed the rich boon of religious liberty upon their posterity. My parents emigrated from Connecticut to the western portion of the State of New York in the early days, and amid great adversity and the almost insurmountable hardships of a new country, reared a family of ten children, I being the seventh child. I learned in early childhood to love

my country and her great government and institutions, and revere and render strict obedience to all her laws, which I have done from my youth up to the present time. While absent from my dear home and beloved country, sojourning among strangers in foreign lands, I could look with pride upon the flag of my country, as it waved gracefully in the breeze, welcoming the down-trodden and oppressed of all nations to the land of the free and the home of the brave—and call it mine.

I was taught by my parents, and in the Sunday School, to reverence the Holy Bible and receive it as the word of God, and to live according to its precepts. My parents belonged to the Methodist Episcopal Church, and I was traditioned in their doctrines and reared in their faith, until I was twenty-one years of age, when I first heard the fullness of the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith.

I was now old enough to act upon my own agency and think for myself, and after a thorough investigation of the Scriptures of divine truth, and the

doctrines taught by the Elders of the Church of Jesus Christ of Latter-day Saints, I became convinced; and from an honest conviction of my heart, on the 11th day of February, A.D. 1844, I yielded obedience to the Gospel of the Son of God, and thereby received a knowledge of its truth, and also the divine mission of Joseph Smith, as Jesus has said, "He that doeth my will shall know of the doctrine, whether it be of God or whether it be of man." By embracing an unpopular religion I was belied, and reviled by my relatives and those who had formerly professed great friendship. In the fall of the same year I gathered with the Saints at Nauvoo, and suffered with them in their expulsion from that place at the hands of a ruthless mob. On the 5th day of June, A.D. 1856, I left Council Bluffs (where I resided some six years) for Utah, and arrived here in September following. On the 2nd day of April, A.D. 1857, I accepted of and entered into the holy order of celestial marriage, as revealed through Joseph Smith, from an honest conviction of my heart that it was a pure principle and had emanated from God, and that it was my duty to obey it. I was convinced that if I would be a child of Abraham, I must do the works of Father Abraham, and follow the worthy example of all the Prophets and holy men of old, who had the divine favor of Almighty God, that I might be worthy to enjoy their society when I pass behind the veil.

Over forty years of my life have been spent in the Church of Jesus Christ of Latter-day Saints, and I have never heard a false doctrine taught during that length of time, or the first wrong counsel given by the leaders of the Church. A more loyal people does not dwell in these United States or in any other portion of the earth.

I have struggled in poverty now nearly thirty long years, to provide for my beloved wives and dear children as a kind husband and fond father should; and I have kept inviolate my solemn vows and most sacred contracts that I made with these women up to the present time, to the best of my ability, and I believe to

their entire satisfaction.

I have as good and respectable a family as any monogamist in the United States or in the world, and I feel proud of them. My honorable Gentile neighbors, Mr. Read, Mr. Leland, Postmaster Littlefield and others, have never been disgraced by them, and I think have never had any cause to be ashamed of them.

I now ask Your Honor, what am I to do? Shall I break the most sacred obligations man can enter into, with impunity? and sever the strongest ties of love and affection that have grown up in the human heart, between husband and wives, parents and children, to gratify religious bigotry, or the spleen of men? Shall I abandon my wives and children (who are as dear to me as Your Honor's, if you have any, or any other man's wife and children are to him) and cast them off upon the charities of a cold world, and thereby render my wives prostitutes, and my children bastards and orphans? Or shall I keep my covenants sacred with my family like a high-minded, honorable, and honest man?

I know not of what metal Your Honor is composed, but for myself, before I will prove recreant to my wives and children, and betray my trust, I will suffer my head to be severed from my body.

I have not wronged a man or a woman on the earth during my life that I am aware of. I have trespassed upon no one's rights to my knowledge.

This is the first time in my life I have been called to answer to a charge of crime against the laws of my country. I have either been too afraid for the officers of the law, or I have proved myself loyal and lived above the law for the past sixty-three years.

Coercion is not known in the marital relations of the Latter-day Saints. They have entered into these holy relations mutually of their own free will and choice, as a vital part of their religion, not merely to imitate the example of Prophets and Patriarchs of old, but they have embraced the celestial order of marriage for time and all eternity, because God has revealed it through His Prophet unto us, and

commanded us to obey it. Your Honor can consign us to prisons and assess fines and even put us to death, but that will only place us beyond your power, and put us in possession of the rich blessings God has promised unto us through obedience to His everlasting Gospel.

If Congress can, by enactment, hinder the free exercise of that part of our religion in taking to ourselves a plurality of wives and not violate the Constitution of the United States, then Congress can hinder the free exercise of our religion in being baptized for the remission of our sins, the paying of our Tithes, the gathering to Zion, or the attending to any other ordinance or requirement of the Gospel of Christ. Our faith is a living faith, for it produces works, hence we show our faith by our works. When it ceases to produce works it becomes a dead faith; for the Apostle James has declared that "faith without works is dead, being alone." As well might Congress by unconstitutional laws determine the number of children our wives should bear unto us. If the conscience of the American people is outraged at my conduct by obeying what my conscience prompts me to be my duty to my God, and demand my liberty, they are welcome to it. Decisions of Courts, enactments of Congresses, and edicts of tyrants, strike no terror to me, when they come in contact with my known duty to my God. I hope our government and her officers will prove as zealous in the execution of the Edmunds law in punishing monogamists who cohabit with more than one woman, and cause them to live a life of shame, as they are in prosecuting polygamists, who provide for and honor their wives, and rear and educate their children, and thereby prove to the world that they administer the law impartially. If the conscience of the American people demand it, I bow submissively to an unconstitutional law, which Your Honor has the power to execute. I am in your hands, and if Your Honor thinks it will subserve the interests of our country, or benefit humanity in any way, by inflicting pains and penalties upon me for doing what I know to be my duty to my

God, you can incarcerate me in prison. Prisons nor death itself cannot obliterate the knowledge God has given me of His great latter-day work.

I stand here innocent of any known crime. I have a conscience void of offense before God and all men. I am guiltless of violating any law of God or constitutional law of the land.

Now, while you are enjoying your liberty, and the immunities of a free government, and while gamblers, libertines and prostitutes can revel in sin and corruption, without the fear of prosecution, or of being deprived of their liberties, please remember me and my brethren, whom you are instrumental in depriving of these heaven-born treasures, being innocent of any crime.

While you and yours are enjoying all that is near and dear on earth, supplied with all the comforts and even luxuries of life, please remember the innocent women and children you cause to suffer by tearing from them their only support.

I have made up my mind while water runs, or grass grows, and a drop of blood flows through my veins, or I am permitted to breathe the breath of life, I shall obey the supreme laws of my God, in preference to the changeable and imperfect laws of man, and I can only exclaim in the beautiful language of the heroic and patriotic American orator, Patrick Henry, "Give me liberty or give me death."

In conclusion I wish to say to this Court, as you are a stranger among us and ignorant of our doctrines and practices, that we honor and respect you in your position as a representative of our great Government. I entertain no malice in my heart towards this Court or any of my accusers. I will therefore say to Your Honor before you pass sentence upon me, to consider well all the circumstances connected with my case. I am well known in Ogden City, and have been for the past twenty-eight years, and I defy any man, woman or child to justly accuse me of wronging them.

No one ever heard me take the name of God in vain. No one ever saw me intoxicated. No one ever knew me to patronize houses of ill-

fame or gambling dens. I have lived above reproach, and set a Christian example before my family and all the world, and no one can justly accuse me of violating the laws of my country or of being guilty of committing any crime, unless it is a crime to love my wives and children. If I have embraced an error in my religion, come to me in the spirit of the Gospel and point it out, taking the word of God that you profess to believe in, and show me any portion of my faith false and I will renounce it; and if you will present me something better than I have already, I will accept it gladly.

I know the doctrines that are preached by the Latter-day Saints are the pure Gospel of the Son of God. For this knowledge I am not dependent upon the testimony of Joseph Smith, Brigham Young, John Taylor, or any other man. I have obtained this knowledge for myself

through the revelations of Jesus Christ unto me. With what measure you mete unto others it shall be measured to you again.

I expect to stand before the bar of God in the court above, and give an account of the deeds done in the body, and if I cannot obtain my rights in the courts on earth, I have no fears but what I shall receive equity and justice at the hands of God in heaven, and I can afford to wait. I would to God that not only this Court, but also all who are interested in persecuting the Saints of God, and all who hear me this day, were both almost and altogether such as I am, except my bonds.

May God have mercy upon this Court, and all who are engaged in this unholy crusade against an honest, virtuous, industrious and God-fearing people. This is all I wish to say at present, thanking you for your kind indulgence. F. A. BROWN

THE FOURTH OF JULY IN MANCHESTER.

BY ELDER THOMAS SLEIGHT.

THE morning sun rose in its splendor, and the breeze made the weather delightful, I thought how my family and the friends of liberty would hail the day with delight, and would pay homage to the departed heroes who struggled against a tyrannical foe more than one hundred years ago, and by the blessings of the Lord bequeathed to the sons of men a boon that all people who enjoy it ought to appreciate. Although in a city of bustle and attraction, I wished to converse with some one whose sentiments were as mine on those topics which Americans delight to dwell upon on the memorable Fourth; so I made my way to the centre of the town, and beheld the Stars and Stripes fluttering in the breeze—a new flag, which did me good to see. Under this banner was the office of the U. S. Consul, Col. C. E. Shaw. Arriving at the door, the words "Come in" were visible. Entering, I enquired for Col. Shaw, and he appeared. He is a fine-looking man, about 6 feet 2

inches in height, and well proportioned. I handed him my card, and he asked me to be seated. I told him, as it was the Fourth of July, I wished to pay my respects to him, when the following colloquy ensued, in substance:

Col.—You are from Idaho. How long have you been over?

Mr. S.—I arrived last November.

Col.—Where are you staying?

Mr. S.—I am a missionary; I travel around this region of country.

Col.—Oh, you are a Mormon? A number of your people have called upon me. I could get along with your people very well if it were not for your peculiar marriage system. You have made the desert to blossom as the rose. But we can lay aside that question to-day.

Mr. S.—I believe all respectable persons who have visited our country give us the credit of being honest, sober and industrious people. We do not expect people who know but little about us, to comprehend the

doctrines of plural marriage as taught by our Church.

Col.—You are rather unfortunate in having your residence in Idaho.

Mr. S.—Oh no, we are quite numerous there; we have sent as many as seven members to the Legislature.

Col.—There are quite a number of your people who do not believe in plural marriage, are there not?

Mr. S.—No; there are a number of people called "Mormons" who do not believe the doctrine, but they are not of our Church.

Col.—If the laws passed against that form of marriage are declared to be constitutional, will your people not abandon it?

Mr. S.—It is very cruel to ask a man to give up his religion that he knows to be divine, when it interferes with no one's rights. If any one was injured by it, it would be proper to legislate against it; but no injured person makes complaint, and the Constitution says that Congress shall make no law establishing religion, nor prohibiting the free exercise thereof, and history proves that which one generation abhors another will reverse.

Col.—I should think there must be much unpleasantness in households where it is practiced.

Mr. S.—Polygamy taught and entered into by our people is not generally understood by those not of our faith. It is not practiced to gratify sexual lust. If a man marries a wife he does it that she and he may be one, and that she may bear him children. If he marries a second, almost invariably the first gives her to her husband to wife, like Sarah gave Hagar to Abraham to wife.

Col.—It is curious.

Mr. S.—The Latter-day Saints look upon adultery as one of the greatest sins that man or woman can commit, and prostitution would be unknown amongst us. *(Here the Col. helped me*

out by saying, "If it were not for the Gentiles.") Yes.

Col. *(Seemingly with regret.)*—Right here in Manchester, when I have been returning home at night from my friends who have given me entertainments, I have been accosted by half a dozen as beautiful women as the world ever saw.

Mr. S.—Much thought and care are given to improve stock, but who ever takes any thought to improve the human race, and try to bring them into the world properly, and raise them from their fallen condition.

Col.—I have talked with scientific men on these points. A friend of mine had a child who was sick. Some thought a change of air would do it good, but the doctor said the disease was contracted generations back, and it would do no good if they took it to Mount Sinai.

Here our conversation was interrupted by some gentlemen who wished to pay their respects. I subsequently presented the Colonel with a copy of the Voice of Warning, which he received, thanking me for the same. He said, although he could not see into one feature of our religion, we would agree to disagree. Thanking him for the kind reception given me, and hoping that he would visit Utah some time, I bade him good-day.

Col. Shaw has been in Manchester eight years, and has made many friends here. His name, I have no doubt, appears in the diaries of many of our Elders, making honorable mention of him.

In the evening I had the privilege of meeting with the Traveling Elders in this Conference, and with President Moroni L. Pratt and a number of the Traveling Elders and Saints from the Nottingham Conference, visited Bellevue Gardens, and witnessed the grand fireworks exhibited there.

Ingratitude is a monster to be strangled in the birth, not to be cherished.

The education of the human mind commences in the cradle; and the impressions received there frequently exert their influence through the whole of life. Principles which take the deepest root are those implanted during the seasons of infancy, childhood and youth. The young pupil takes early lessons from everything around him; his character and habits are forming before he has any consciousness of his reasoning powers.

THE IMPORTANCE OF ECONOMY OF TIME

Those who look at matters in a practical and intelligent manner are ever, and properly, on the alert to examine into the causes of past failures to attain the sincere in life to which we individually aspire. At the termination of the year many individuals invariably enter upon a series of elaborate calculations in relation to past expenditure of time and money; or, perhaps in the serenely joyous moments of Christmas when surrounded by kind and sympathetic relatives and friends, some may be engaged in the unprofitable occupation of building castles in the air. Consequently it may not be undesirable to forcibly draw the minds of our readers to the serious contemplation of the error of a longer indulgence in the listlessness and the daily procrastination which we unfortunately see displayed to such reprehensible extent around us. We are told that activity is life, and inactivity death, and also that whilst our wealth and health may be regained by perseverance, industry, temperance and medicine, the time which is frittered away in unseemly amusements, enervating so-called pleasures, or in indifference to the occupation of the mind or the body, is lost forever. In the investigation of good or evil objects the mind is constantly engaged; and it is with the desire to promote a healthy activity of thought and proper economy of time that we have strung together the following remarks on the subject of the delay we so often witness in the prosecution of the business of everyday life.

We are told by Franklin that "time must not be squandered, for that is the stuff life is made of," and by Mr. Gladstone, that the waste of time will make us dwindle alike in intellectual and moral stature beyond our darkest reckonings. No doubt some persons who have a pre-disposition to the hypercritical will exclaim that such self-evident truths have been known to them for years, and that they have regularly acted upon the knowledge with the most scrupulous exactitude. Yet, when the conduct of such indi-

viduals comes to be carefully gauged by an outsider, how often does it fail to bear the scrutiny. Even in business houses which are supposed to be renowned for "smartness" of detail, we sometimes find that the procrastinating element is a pronounced feature. If an order be sent to a shop or a warehouse, we have sometimes seen that the faithfully-promised completion of the contract which has been entered into has been by no means as faithfully carried out, and that delay had followed delay to such an extent that the customer has had to become somewhat dogmatic in the enunciation of his wishes about the fulfillment of the order. This deplorable lack of promptness and decision in business affairs often leads to injurious consequences. Persons who have the misfortune to be of a listless disposition are often in difficulties in respect to their monetary affairs. They promise, and that with all possible fervor, to settle a certain business transaction, or deliver goods, on a certain day; yet, unfortunately, when that day arrives the promise still stands unredeemed; and when they are again pressed to go into the matter, other promises are made, or, perhaps, they become somewhat annoyed at being, as they say, so pestered and tormented about so unimportant a matter. How very absurd and ridiculous is such a line of conduct. Why, the essence of successful business is regularity of dealing. Without this important element, chaos is certain to reign supreme, as, indeed, we often see demonstrated in the commercial affairs of a liquidating debtor, who, on being called to account by some dissatisfied creditor, replies that he has not had time to do certain things in connection with his business. But what such a man lacked was a proper appreciation of the economy of time. He either gave too much time to indolence and trifles, or he was reprehensibly careless of the importance of the time of other people. The fallacy, ay, the stupidity, of such a mode of arguing an important question of this description has been over

and over again conclusively proved by the biographies of some of our famous writers and thinkers. It is not the indolent or the easily-worked man that has the necessary amount of leisure for the attainment of some desirable local or general object. It is rather the busy man who, by the careful husbanding of fractions of time which other less thoughtful people would waste, can and does achieve incomparably great and valuable results. A hard-working physician in his walks from patient to patient, finds time to translate into English verse the whole of Lucretius; George Stephenson religiously believed in the economy of the smallest fragments of time; Elihu Burritt acquired eighteen languages by improving the moments which he managed to steal from his occupation as a blacksmith; Cuvier, who studied and mastered the physical sciences whilst passing in his carriage from place to place—these and numerous other instances might be adduced in proof of the soundness of our argument that hard-worked men generally find leisure for the accomplishment of important duties other than those by which they obtain their daily bread.

We do not wish to assert that occasional apparent inaction is not a desirable element of successful business. In the course of a man's life, incidents of necessity arise which not only require thought, but the most mature deliberation. Hence, we must

not be understood as advocating any departure from a judicious amount of business caution. But what we, in unison with thousands of others, deeply deplore, is the dreamy sort of reception you get from some so-called business men. If they have anything to do for you why do they hesitate, and display such an amount of carelessness to complete their work? And when they have promised to accomplish a certain matter, why do they require such frequent and anxious solicitation? No doubt some of these people are anxious that those with whom they are dealing should lose sight of some important business point; and no doubt, in some cases, a delayed negotiation may give them an apparent advantage. But the business injury to themselves is daily becoming more and more serious, by reason of the tendency they have to regularly procrastinate their ordinary business affairs; and it is injurious and dishonest to the commercial classes who have the misfortune to be connected with such "slow coaches." They should remember the axiom: "There is nothing so imprudent as excessive prudence," and they should pay heed to the lines which run as follows:

Are you in earnest? Seize this very minute,
What you can do, or dream you can, begin it.
Boldness has genius, power and magic in it.
Only engage, and then the mind grows
heated—

Begin, and then the work will be completed.
—*Leeds Daily Express*.

Health, like success in life, is to be gained by paying attention to details. It is better to try to keep from catching cold than to be always trying to avoid infection. More can be done to check cholera by keeping houses clean than by using tons of disinfectants. Nature gives health. It is man's perversity in departing from Nature's teaching which leads to disease. Nature intended all to have fresh air, sufficient plain food, uncontaminated water, and exercise. Let us accept nature's bequest, if we prefer health to disease.

STEPPING STONES TO SUCCESS.—Learn your business thoroughly. Keep at one thing—in nowise change. Always be in haste, but never in a hurry. Observe system in all you do and undertake. Whatever is worth doing at all is worth doing well. One to-day is worth two to-morrows. Be self-reliant; do not take too much advice, but rather depend on yourself. Never fail to keep your appointments, nor to be punctual to the minute. Never be idle, but keep your hands or mind usefully employed, except when sleeping. Use charity with all; be ever generous in thought and deed—help others along life's thorny path. Make no haste to be rich; remember that small and steady gains give competency and tranquility of mind. He that ascends a ladder must take the lowest round. All who are above were once below.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 27, 1885.

THE OLDHAM "CHRONICLE" AND THE "MORMONS."

By courtesy of Elders William Price and S. H. Allen, of the Manchester Conference, we have received a copy of the *Oldham Chronicle*, of July 18, 1885. In it is a vigorous and well written letter, by the aforesaid Elders, in reply to a letter by the notorious Mrs. A. G. Paddock, copied in a recent issue of the *Chronicle* from the *Chicago Standard*.

Mrs. Paddock attacks the Latter-day Saints in her usual abusive, libelous and illogical manner, and the letter of our brethren thoroughly exposes the inconsistencies of her statements and the malignity of her charges. It meets her falsehoods with the most positive controverting testimony of non-"Mormon" travelers and writers, including some of a most pronounced anti-"Mormon" character.

In their defense of the Latter-day Saints, the Elders make a good point in their application to Mrs. Paddock and other anti-"Mormon" fanatics, of our Savior's saying, "Ye strive at a gnat and swallow a camel." They pertinently ask "could not Mrs. Paddock and others find any crime or wickedness, or abused wives and bad husbands without going to Utah?" And the question derives greater significance from the fact that in the same issue of the *Chronicle* is given a long list of the most horrible crimes against the virtue and lives of poor, unprotected girls and women, varied by an account of a brutal attack of a young ruffian upon his mother, all of which seem to be so much in the common order of things, that they do not provoke an editorial comment. And right here we cannot refrain from bearing a testimony that has relevance to these matters. For more than twenty years past we have resided in a community of Latter-day Saints, numbering, a great part of the time, upwards of 4,000 souls. Our acquaintance with that community has been of the most intimate character, for ecclesiastical and judicial duties have necessitated our daily association with them, and we testify, in all truth, that this single issue of the *Oldham Chronicle* contains one week's record of crimes against women, exceeding, in number and atrocity, that which we have heard and known of, in that "Mormon" community, during the whole twenty years we have known them. Yet the great points urged in Mrs. Paddock's charges against the "Mormons," are wife beating and wife murder. Wife beating is becoming so common a crime in this country, as scarcely to attract notice, and therefore it is impossible for the people of England to imagine the feeling of contempt and disgust with which the Latter-day Saints look upon a man who will disgrace

his manhood, to say nothing of his religion, by beating a wife. If the custom should be introduced by a chance new comer into those villages of the Latter-day Saints, that we have referred to, it would soon be abandoned as most decidedly unfashionable and unhealthy. Not the Latter-day Saints are willing to plead guilty to the offense, in some people's estimation, of marrying the daughters of Eve, and maintaining and caring for them as honored wives, but they do not seduce, nor beat, nor murder them, as even their worst enemies, who are acquainted with them, and have the manhood to tell the truth, will abundantly testify. We are becoming most heartily disgusted with the hypocrisy of writers who view with complacency the degradation and ruin and murder of thousands of weak and defenseless girls and women in their own land, and yet roll up their eyes in Pharisaic horror at "those dreadful Mormons," who, while believing and practicing the Biblical doctrine of plural marriage, would rather die than commit the deadly sin of ruining one of Eve's daughters.

Editors and proprietors of newspapers, who will admit anything within their columns in defense or explanation of "Mormonism," are very scarce in this country. We notice, however, that they are willing enough to publish anything defamatory to that people. This is not in keeping with that spirit of fair play upon which Englishmen so pride themselves. Popular prejudice is a powerful factor and, when "Mormonism" is the subject, controls press and pulpit. We therefore note with pleasure the impartiality of the *Chronicle* which, having been led to publish a malignant attack upon the Latter-day Saints, admits to its columns the thorough and complete answer to it, furnished by our brethren.

We are also pleased to see our Elders so prompt and energetic in meeting the assaults made upon the character of our brethren and sisters in Utah. We know that these assaults are so frequent and persistent that it seems a hopeless and thankless task to endeavor to stem the dark stream of calumny and abuse which is continually poured out upon the Latter-day Saints; but, brethren, do not let these lies go uncontradicted. So far as you have opportunity, let your pens and voices be used in defense of the truth. When attacks upon your brethren and sisters are published, meet them with a calm and logical statement of facts. Once in a while, you will find an editor like the *Chronicle* man, who believes in impartiality and fair play, and your written testimony will then reach thousands to whom your voices would never have access. It is true that, notwithstanding all our efforts, there are many who would rather believe a lie than the truth, but that is something we cannot help and are not responsible for. Our enemies are indefatigable in disseminating falsehood; let us be, at least, equally diligent in spreading the truth, and then leave it with all men to exercise their agency by accepting the one and rejecting the other.

INDEPENDENCE DAY IN UTAH.

New York papers, of a late date, publish sensational telegrams from Utah, in which it is asserted that on the Fourth of July, or Independence day, flags were displayed at half mast on some of the principal buildings in Salt Lake

City, and that Apostle Moses Thatcher delivered in Ogden a most violent speech against the Government of the United States.

At this writing, we have no authentic news direct from Utah in regard to the proceedings on the Fourth. Telegraphic news in New York papers concerning Utah, is notoriously unreliable, and has to be taken with double the proverbial amount of salt, that is considered indispensable to the proper digestion of exaggerated statements; therefore we do not give full credence to our New York intelligences. That part relating to Apostle Thatcher certainly requires a great deal of saline modification, for although he is well known to be a gentleman who speaks his mind in very plain words, he is not addicted to the intemperate practice of making violent attacks upon any one.

So far as the report speaks of some individuals hoisting flags at half mast on the day that is very largely devoted by many mis-called American patriots, to self glorification and oratorical buncombe, we are inclined to think, and certainly hope there is something in it. Such a rebuke to the great American nation, if made, was timely and well deserved. Doubtless many of the Latter-day Saints celebrated the day with enthusiasm on account of its memories, and such would have their thoughts dwelling strongly upon the glorious events of July 4, 1776. But to those whose minds were more occupied with the stern realities and present condition of the American nation on the Fourth of July, 1885, flags at half mast would be more appropriate to their reflections.

We remember reading, some years ago, a beautiful poem describing, in strong terms, the incongruity of the American nation celebrating Independence day with so much parade and ostentation, when, at the same time, their laws allowed imprisonment for debt. Americans, to-day, wonder that a preceding generation, boasting of their freedom and independence, could have been so inconsistent as to imprison men because they were unable to meet their financial obligations. And yet to-day we see a sadder sight and a greater inconsistency. Good men, against whom no shadow of a crime can be truthfully alleged, are thrust into prison for conscience's sake. In Utah penitentiary, men are imprisoned with murderers and other felons, on account of their adherence to a principle of their religion that trenches on no man's rights, and is in accord with the practice of many of the best men who ever lived on earth. The guarantees of religious freedom, afforded by the Constitution of the United States, are trampled under the feet of men in order to bring about the destruction of a body of American citizens whose religion is unpopular with their neighbors. This is worse than imprisonment for debt, for it is possible, and often is the case, that elements of crime enter into those circumstances by which a man becomes financially indebted to his fellows; but freedom to worship God according to the dictates of conscience, so long as nobody else's rights are encroached upon, is one of the pillars of that Constitutional liberty without which the celebration of Independence day is a huge farce.

It may be that while reflecting upon these things, and remembering that Elders Cannon, Musser and others of our brethren are confined in prison cells for being true to their consciences, their families and their religion, some individuals may have thought it consistent with the memories of the past

and the realities of the present, to put flags at half mast as a sign of mourning that freedom should be canonized and deified in theory, but outraged and mocked in practice.

RELEASES.—President George F. Hunter, of the Glasgow Conference, is released to return home in charge of the company of Icelanders who will shortly leave Liverpool for Utah.

The following named Elders are released to return home with the company sailing August 29th: President John W. Thornley, of the Liverpool Conference; George Gidney, of the Norwich Conference; Francis Greenwell and John J. Humphreys, of the Nottingham Conference; and George J. Dent, of the London Conference.

APPOINTMENT.—Elder John D. Burt is appointed President of the Glasgow Conference.

RETURNED.—Presidents D. H. Wells and C. W. Penrose and party, who left Liverpool July 11th, returned at midnight on Thursday, July 23rd, having visited Glasgow and Edinburgh in Scotland; Belfast, Portrush and Dublin in Ireland; Douglas, Peel and Ramsey in the Isle of Man; and Barrow-in-Furness and the Lake District in England. They were all in excellent health and spirits.

CORRESPONDENCE.

Brookhouse, Lancashire,
July 15, 1885.
Elder George Osmond.

Dear Brother,—It is some time since there was a letter in the STAR from the Oldham-Bury District of the Manchester Conference. On Sunday, the 5th inst., at our meeting in Oldham, an old gentleman gave in his name for re-baptism. He was severed from the Church many years ago, and now, after attending meetings some time, he has decided to come into the fold again.

Bishop Price and I are busy this fine weather delivering our message, and we have been preaching in several villages which have not for some time been visited by our Elders. These villages are small, out of the way places, but their inhabitants are not case-hardened, like the people are who have been bored almost to death by hosts of beggar preachers. Brookbottom, near Bury, is one of these places; it is owned by some large cotton manufacturers who have

not allowed an alehouse to be built in the village. Our first and only open-air meeting there was attended by about 300 people, who listened very attentively, and eagerly took the tracts given away. We said we would be there again in two weeks. Some small-souled person wrote a letter to the Bury Times about our meeting, and of course when writing about the "Mormons," men seem to think they can tell a few lies with impunity, but we were allowed to put a letter in the Times correcting their correspondent, and also setting before the readers of that paper the first principles of the Gospel. The ministers in Brookbottom were wroth, and said, "We must stop these Mormons from preaching, and that right speedily." So they went to the owners of the village, who also are very pious, and painted in vivid colors the fate of the people who were allowed to hear the "Mormons" preach. Soon after arriving there to fill our appointment, a gentleman came up and said the

master of the village had sent him to prevent us from holding a meeting. Why? we asked. Said he, "The masters are leading Wesleyans, and it might injure their reputation, or bring them into disrepute with the Methodist body, if you were allowed to preach here." We said, our doctrines are all Scriptural; it certainly cannot injure anyone to hear them, and besides, we are not going to force anyone to accept the Gospel of Christ. In Utah your ministers have used our chapels free of charge, and here you are not willing to let us use a piece of spare ground. In such intolerance there is none of that spirit which teaches, "Do unto others as ye would have others do unto you." While we were talking the people in large numbers gathered out to hear us again, but obedient to the orders of a petty tyrant, we reluctantly left the village, and wrote a letter to the man who ordered us not to preach there again. We bore our testimony to him, showed him his position in rejecting us, as by our letter and the tracts we sent him, he was plainly shown we are teaching the true Gospel, whether he believes it or not.

Last night we preached to a large and attentive audience in Affeside, two miles west of here, a village said to be on the halfway mark between London and Edinburgh. The houses are built on each side of a narrow winding road made by the Romans, and on the steps of a stone monument built in A.D. 1700, we stood while delivering our divine message to the people. We feel well satisfied with our efforts to "get out of the old beaten track."

A late issue of the *Oldham Chronicle* contained a base and libelous article about the Saints copied from the *Chicago Standard*, written from Salt Lake City by a Baptist missionary. We called on the editor of the *Chronicle*, who promised to publish any article from us in reply to the one from that pious hypocrite in Utah. I wrote a mild reply, and await its publication.

A few weeks since, President Sleigh organized a Branch at Rochdale, in our District, most of the members of which have been baptized this year.

Our open-air meetings, when in convenient places, are well attended by the Saints, most of whom are feeling keenly the short time and wage-reduction in the cotton trade.

Brother Pries sends his regards to all the Office, as does also

Your brother in the Gospel,
S. H. ALLEN.

Belfast, Ireland, July 20, 1885.

Elder George Osmond.

Dear Brother,—As the arrival of our beloved Presidents, Daniel H. Wells, and Elder C. W. Penrose, on the shores of the Emerald Isle, to which we have looked forward with such longing anticipation, has at last been brought about, I thought it would not be amiss or uninteresting to the readers of the bright little *STAR*, for me to drop you a few lines for the purpose of communicating the result thereof. When we received word of their coming, we immediately proceeded to paint the town red with posters, by giving an order to the *Belfast Evening Telegraph* for two hundred bills to be printed and circulated in conspicuous places through the City of Belfast. A few days subsequently we met the brethren referred to at the Glasgow Conference, and they accompanied us on our return to the land of the shamrock. We had not altogether unpleasant sail of two-and-a-half hours across the channel, and in accordance with our arrangements before going to "Auld Reekie," we found, on our arrival at Belfast, notices in various directions announcing the meetings of the "Mormons."

On the Sabbath morning, July 19th, we opened the first meeting of the day in the hall, at 11-30, there being about thirty or forty strangers present. We had an excellent meeting; the remarks of Brothers Wells and Penrose were listened to with marked attention by those who were not of our faith, while on the happy countenances of the brethren and sisters there was a look of peace and joy plainly depicted, which gave evidence that the words of life and truth, as they fell from the lips of the servants of the Lord, found an echo in their hearts. And I can confidently say

that they all left the hall feeling refreshed and invigorated with new spiritual life infused into their gladdened hearts.

The second meeting, however, was not so quiet and orderly. Brother Penrose was advertised to preach at the Custom House steps at three o'clock p.m.; so at the appointed time we took our stand in the usual "Mormon" place of preaching. There was a large crowd on the street, and when we made our appearance on the steps they came with a rush towards us, as though they had never seen a "Mormon" before. Had the coming of a circus or menagerie been announced, they could not have made a much more desperate effort to gain admittance, than they did to get near the unpopular, erroneously so-called, "Mormons." We sang one hymn and prayed, after which Brother Penrose commenced in his most eloquent manner to unfold to a crowd of about two thousand people the principles of eternal truth that have been committed to man in this great last dispensation of God's mercy. He had not spoken long, however, before the congregation began to push and jostle and ask questions, until we began to think our meeting would be broken up; but through earnest pleading, during which Brother Penrose described the manner in which the wild American Indians would give a man a hearing, which was far superior to that of the people to whom he was then speaking, he succeeded in restoring peace for a short time. But it did not continue long, for the devil was actively at work laboring to break up the meeting, and the fiends incarnate by whom we were surrounded rushed upon us from all sides to drive us from the steps. The two gentlemen (†) of whom I have hitherto spoken in a previous letter, who have been opposing "Mormonism" in Belfast, were at the head of the disturbance, and through their unceasing efforts to create a row we were driven from the steps. There were a number of policemen at the meeting, but instead of arresting the "whited walled" modern Pharisees who were the cause of the interruption and confusion, they joined with

the crowd and ordered us to leave the steps, pushing us along first down into the crowd, and then they escorted Brother Penrose on the outside of the contentious, wrangling mass of 19th century hypocrites. The mob followed us some distance up the street, hissing and growling like so many sneaking, cowardly wolves, and we had to get on the tram to get away from them. When we did so they yelped and hissed "put them off" as if they were nothing but snarling, treacherous, detestable animals whose innocent prey had been fortunately delivered from their ravenous grasp. They were in possession of the same wicked spirit as the ancient professedly religious scoundrels, through whose actions the sufferings and death of our Lord and Master Jesus Christ, and the persecutions and drivings of His servants and Saints were effected. I suppose, however, we should not entertain bitter feelings towards them, but rather cultivate that spirit which would induce us to exclaim under the most trying circumstances, "Father forgive them, for they know not what they do."

Our evening meeting was largely attended and much more quiet than the one on the street; but still we were disturbed by questions being propounded while Brother Penrose was speaking, and once, while he was making remarks on the lack of divine authority, some of the congregation hissed vehemently. He merely replied, however, "Well, you may hiss all you please, but it's true all the same." There were quite a number of persons apparently greatly interested in the day's proceedings, and I feel certain much good will result from the visit of our brethren.

Two baptisms have occurred since my last letter to you, and I have found seven families of McMurrins, among whom I hope to do some work.

With kindest regards to all the brethren in the Office, and best wishes for yourself, I remain,

Your brother in the covenant,
JAMES L. McMURRIN.

Copenhagen, July 9, 1855.

President Daniel H. Wells.
Dear Brother, I have just received

a letter from Elder Einar Erickson, who went to Iceland. He arrived there after a pleasant sail of eleven days. He says there is quite a famine raging up there, and that the people are not willing to hear anything about the Gospel. He will send some emigrants from Iceland on the 13th of this month.

Brother Olson, in Stockholm, has been sentenced to pay a fine of 75 kroner and costs of suit. The two local brethren have been discharged, who were accused of having carried on a Sunday School. Brother Olson can appeal.

Brother Jorgensen, who has been laboring on Funen, has been up before the court in Odense. The cause was a child which a woman wanted to send to Utah, and which Brother Jorgensen promised could stay in his family until the mother could get to Utah. The priest of the parish set the rumor in circulation that the woman had sold her child to the "Mormons." Brother Jorgensen was questioned about what he was doing in the country, etc. I wrote to him to leave the island immediately and go over to Jutland. There may not be any danger, but as they have banished every one who has been summoned, I thought he had better not wait till he gets the second call. Brother J. Hansen will labor there in his place for the present.

Yours in the Gospel,

ANTHONY H. LUND

Munchea, Bavaria, June 16, 1885.
President D. H. Wells.

Dear Brother.—Owing to a letter received from President Schoenfeld while in Vienna last April, I left Austria and came to Bavaria. At first I labored among the Saints in Wurnberg for one month, during which time I have been instrumental in the hands of the Lord, of restoring

the Branch record, settling some difficulty existing among the brethren, organizing the Priesthood into active working order, also organizing a Relief Society, with 19 members.

About this time the police became rather troublesome, so I thought I had better leave for some other quarters. I came to this city, where I have remained up to the present, and made arrangements with the Saints here to hold meetings every Sunday, since my arrival, out in the woods surrounding this city. The Lord has blessed me in administering to the sick, and I have had the pleasure of baptizing six persons into the Church; in short, I have the satisfaction of accomplishing some good. The Lord has accompanied my labors with the seal of His Spirit and the signs following.

I have had considerable correspondence with people in Austria, and at first I had a bright prospect of returning there and baptizing some individuals. In this way I hoped to effect an opening for the Gospel message, but of late it seems that the light which the people had is disappearing, and they seem to choose the old beggarly element rather than the light. I have come to this conclusion, that the time has not come for the Gospel to take hold among the people of Austria, or I am not the man to effect a starting there; however, I leave it in the hands of the Lord. I have done my part as well as circumstances would permit me, and the laws of Austria would allow, to spread and promulgate the Gospel message.

I feel well in body and mind, hoping that you are in the enjoyment of the same blessing, and that the Lord's blessing may attend you in all your labors. Is the humble prayer of
Your brother in the Gospel,

THOMAS BIRNBECK

D. F. A. H. NEWS

(Summarized from Territorial Papers.)

The city of Logan, Cache County, charges a circus license of \$800 dollars. The circus is not entirely a calamity to Logan.

A Scandinavian picnic was arranged for the Fourth of July, at Townsend Park, on South Cottonwood.

Gopal Vinayak Joshee, a Hindoo Brahmin of the first water, has been lecturing in Salt Lake City on the religions of India.

The Presbyterian church, erected some time ago, in Park City, has been ordered to be sold by the sheriff, at auction, for debt.

The *Referee*, a comic paper, which was started in Salt Lake City some time ago, but collapsed at the third or fourth number, is to be started again, greatly improved in appearance.

In many of the towns and villages of Utah it was expected that the people would spend the 4th of July in the Canyons, which afford a beautiful cool retreat during the very hot weather that was prevailing there.

The *Provo Enquirer*, of July 3rd, contains a woodcut of the lid of a coffin, with the following inscription on it: "Independence Day, died July 4, 1885." We hope things are not so bad yet in the "Land of the free, and the home of the brave."

On Monday, June 22nd, while Bishop Benjamin F. Stewart, of Benjamin, Utah County, was sitting in his carriage, near his house, in that place, he was struck by lightning and instantly killed. He was one of the earliest settlers of the country and was widely known and highly respected.

On Thursday, July 2nd, Mrs. Cannon, who, with her husband, was staying temporarily at the Metropolitan Hotel, in Salt Lake City, while en-route from San Francisco to the East, ended her life by taking poison. The poor lady was partially insane from grief at the loss of her only child, a few months ago.

A reunion of the members of the London Conference, now in Salt Lake, was appointed to take place at Fuller's Hill, on Wednesday, July 8th. The committee of arrangements consists of C. R. Savage, Wm. Eddington, E. Beezely, Sen., George H. Taylor, W. L. Binder, Wm. H. Rowe, Mrs. Eddington, Mrs. C. W. Penrose and Mrs. Binder.

The speech delivered by Elder F. A. Brown, before the District Court in Ogden, has created a profound and wide-spread feeling of sympathy and admiration. It is said that, during its delivery, some of his auditors were moved to tears. Judge Powers ordered a portion of it struck out as evidence, but promised to consider it in passing sentence upon the brave and persecuted Elder. The speech is published in another part of this issue of the *MILLENNIAL STAR*.

Mrs. Belva A. Lockwood, an eminent lady lawyer of Washington, was advertized to lecture in Salt Lake Theatre, on Monday, July 6th. The lady will also lecture in other Utah cities. Mrs. Lockwood's lectures will be much patronized in Utah, on account of the noble stand she took some months ago in defense of the Latter-day Saints. A contemporary thus speaks of some of her labors:

"Among some of her well-known efforts are the presentation to Congress of a petition for the passage of a prohibitory law for the District of Columbia, signed by 1,000 persons. She supported a measure which gave women employed in public service the same compensation as men. She, with others, signed a memorial which was presented to Congress, in which a declaration is made that woman is entitled to the ballot. She presented, through Benja-